



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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[HALF IN ADV

[We with pleasure commence publishing the following excellent Discourse, as we consider it peculiarly applicable at this time, when the absurd doctrine of Universalism produces such merited excitement among the pious of all denominations.]

## A DISCOURSE

On Future Punishment, delivered (by appointment) before the New-England Conference, holden in Bath, Maine, June, 1822. By the Rev. Timothy Merritt. And these shall go away into everlasting punishment, Matt. xxv. 46.

My Brethren,

I have seldom appeared before a congregation under a greater sense of responsibility than at present. The last Annual Conference saw cause to appoint me to preach upon future punishment; but they left the method of treating the subject to my own choice. And believing as I do that the present is no time to be silent upon that subject or to compromise with the error of the day; and knowing that what I propose to deliver, is directly opposed to the modern doctrine of Universal Salvation, I have thought it would be proper to examine one system of that doctrine and show its absurdity, that we may come to our main subject with more certainty of evidence than could otherwise be expected.

The system I propose to examine is entitled, "A Treatise on Atonement." I have fixed upon this Treatise, because I know not that it has ever been taken up in the way now proposed: while the other systems of Universal Salvation have been repeatedly confuted and overthrown. But it will not be expected that I should be able in a single discourse to examine minutely all the author's arguments, or to answer all his objections. The utmost I can promise is a brief examination of the principles of that work.

And it is with some reluctance that I enter upon this task; not only because I wish to avoid opposition and contention, but especially because, on this annual meeting of my brethren in the ministry, I should be glad to lose sight of every other object, and mingle with them in the sentiments and feelings of friendship—a friendship peculiar to the ministers of the gospel by as much as their labours and trials are peculiar to themselves. But when duty calls we must obey, though it cost us a sacrifice of inclination. My design, however, is not at variance with friendship, nor with the duties of the sacred office, but is one with the design of the gospel, and is directed to the grand object of all our labours—the salvation of immortal souls.

Should any misjudge our labour, and represent us as the enemies of mankind for preaching against that licentious doctrine which promises salvation to all men in the future world, let them live as they please in this; we appeal to the gospel, and we appeal also to the conduct of the ministers of the gospel. While the former promises eternal life to them only who obey our Lord Jesus Christ, and threaten with destruction and damnation all the impenitent and unbelieving; the latter have given up and forsaken all to preach that gospel,

"To pluck poor sinners from the fire, To snatch them from the verge of hell."

The love of Christ constrains them to do thus; and they could not be the lovers of men if they were knowingly to deceive them, and cry, "peace, peace when the Lord hath not spoken peace." Their object in preaching against the doctrine of Universal Salvation is to prevent the destruction of souls by shewing them the danger of living in sin, and to bring them to repentance and faith in Christ that they may be saved. They know there is no other way to obtain salvation. When our Lord commissioned his apostles to preach the gospel, and through them his ministers in every age, he enforced obedience to their doctrine by these high and awful sanctions, *He that believeth shall be saved, but he that believeth not shall be damned.* We must, therefore, insist on the penalties, as well as on every other part of the gospel.

And you, my brethren in the ministry, know how much occasion there is for this. You know what obstacles are opposed to the success of your ministry, and that there is none more fatal than that blinding, stupefying, and hardening doctrine which teaches sinners that they shall be saved in the future world let them live as they please in this.—You have had occasion to lament the pernicious effects of this doctrine in every part of our country. Wherever it has been received by the thoughtless, it produces an indifference to religion, contempt of the threatenings of God's word, neglect of salvation, and encourages men to indulge in whatever dissipation and folly their depravity may incline them to pursue. With these facts before our eyes, and with ardent prayers for the blessing of God upon the present undertaking, I venture upon the examination which I have proposed.

The first thing that strikes the mind on looking into the "Treatise upon Atonement," is an attempt to diminish the demerit of sin and the guilt of transgression. We are expressly told, that "sin is the violation of a law which exists in the mind, which law is the imperfect knowledge men have of moral good;"—that "the legislature of this law is a capacity to understand, connected with the cause and means of knowledge," (p. 15, 16.) The Treatise we are examining does not allow that we are under even the law of love to God; for it is said, that the "law of divine love is that infinite law of perfection, which is higher than our capacities extend in a finite state," (p. 23.)

But what does this strange language imply? If I understand its meaning it is this: we are under no law of God—we never broke a divine law, and therefore we have no sin. We may, indeed, through the imperfection of our knowledge be led to think that we commit sin; but God, whose knowledge is perfect, beholds no sin in any man. No proof is offered to support these dangerous sentiments, and none could be offered. And it is sufficient to show their absurdity, barely to mention them. If our knowledge is the same with the

rule of duty, it will follow that the more ignorance a person has the less sin he has; and it is only required that he should be profoundly ignorant in order to be perfectly innocent. But though ignorance, in some cases, may be a reason for showing mercy; yet surely it can be no justification of bad actions.

The design of that part of the Treatise which I am now examining, is to show that sin cannot be an infinite evil; and the reasoning is directed against its being infinite in degree, or magnitude. But the word infinite is used, not only for that which is infinite in degree, but also in duration. And in my opinion it is with respect to duration only that sin can be said to be infinite, and in this sense it is properly so; that is, it is a crime of such a nature as to deserve everlasting punishment. But against this sense of the word our author has said nothing. All therefore that he has written is foreign from the question. He reasons like one who beats the air. He has no object. "In order for a law to be infinite, says he, the legislature must be so; but man's capacity to understand is finite," &c. (p. 20.) Here it is admitted that if man were infinite his sin would be infinite. But is not man immortal? And are not all his faculties immortal? Most certainly they are. Upon our author's own reasoning, therefore man may commit an infinite offence.

But in attempting to show that sin is not an infinite evil, he has told us in substance that it is a great good. He gives us to understand that sin is an evil only in a comparative sense. "We call an action evil, he says, by comparing it with one which we call good.—We then see, that what in a limited sense we may justly call sin or evil, in an unlimited sense is justly called good." He tells us that "God intended sin, and is the first cause of it; and every where confounds the good, which the overruling hand of Deity produces, with the sinful actions of men," (p. 20, &c.) Nor can he pretend that we wrong him when we say that upon his principles men ought to commit sin.—For he tells us that he cannot admit that sin is a "real evil," when he takes into consideration "all the consequences which attend it, and that "sin may be of advantage even to the sinner himself," (p. 22, 27.) Here let it be observed, 1. That to attribute these sentiments to the gospel is to make Christ the minister of sin with a witness. 2. That before these sentiments can be adopted the judgment must be strangely perverted by prejudice, by false education, or by a vicious inclination.

(To be Continued.)

## CAMP-MEETING.

The Methodist Societies of the Boston District having appointed a Camp-meeting to be holden in the town of Marshfield, to commence on the eighteenth of August, and having hired a tract of land for our accommodation, in a retired situation in said town; we hope to enjoy the liberty of conscience

awarded to us by the Constitution and laws of our country, as our objects are to worship God, and use those means we think best calculated to promote piety among ourselves and lead our fellow men to seek a present & future salvation by the blood of Christ; and as the effect of ardent spirits on the human system, is calculated to prevent much good that might otherwise be done, we hope our fellow citizens will manifest their attachment to the Constitution and Laws, by permitting us thus to worship our God without being directly or indirectly disturbed by the sale of spiritous liquors. We do not ask any exclusive privileges, but we claim the right secured to us by the laws of our land. We do not wish to resort to the law to enforce our rights, to us it is painful in the extreme. The friends of peace, good order, equal rights, as well as those who profess to be disciples of our Lord and Saviour Jesus Christ, no doubt will use their influence to suppress the demoralizing practice of carrying spiritous liquor for the purpose of sale, where large numbers of people are assembled for any purpose, and especially that of worshipping God.

## A METHODIST.

### From the Wesleyan Repository. CAMP-MEETINGS.

Mr. Stockton—During the last season, I attended four Camp-meetings in Maryland and Pennsylvania; and I deem it worthy of notice, that though I have been in the habit of attending Camp-meetings for nearly twenty years, I have never seen so little disorder. The oldest and most vigilant managers have expressed the same opinion. This orderly behaviour, has been accompanied too, with a corresponding degree of seriousness and attention to the word. I have been inclined to hope, from these circumstances, that the reproach was about to be wiped away from our Camp-meetings. As far as I can learn from the districts around us, they have been more than usually blessed this year. From my own personal experience, I have abundant reason to speak well of these meetings; and, I am fully persuaded, that if it shall please God to pour out his Spirit among us, they will be found to be all-important as a means of carrying on the work of God. Much of the increase of order I have noticed, may no doubt, be traced to the unwearied assiduity of the preachers, & the united and zealous co-operation of the brethren, in resisting the encroachments of intemperance and licentiousness. The Methodists in this respect have deserved well of their country. And though they have been much blamed for furnishing these occasions for disorders, it may be doubted whether any other people could have so successfully resisted them. They have given abundant proof in these instances, that if (as is supposed,) too much religion has made them mad, they have method in their madness. In times of the deepest religious depression, the latent embers have by Camp-meetings been fanned into a flame; and we agree, that if in the trying times through which we



have lately passed, they have been the means of strengthening the things that remained, and were ready to die; with the divine blessing what will they not do in the days of prosperity. By the introduction of Camp-meetings, it may be said that the war has not only been carried into the enemy's country, but advanced considerably farther than it was by field preaching. In such daring adventures, it could hardly be expected but that much resistance would have to be encountered, and occasionally, partial defeat be suffered; but, on the whole, we have not only kept our first footing, but gained new ground of the adversary.

AN OBSERVER.

## HERALD.

BOSTON, THURSDAY, AUGUST 14.

On Monday next a Camp-meeting will be holden at Marshfield by our Methodist brethren from various places in the vicinity, for the purpose of praying, preaching, exhorting and religious inquiry. These have been viewed, and not without reason, as seasons peculiarly blessed of God; the pious look to these for plentiful showers of Divine grace. There are, with some, certain prejudices against these meetings on account of scenes of licentiousness and dissipation which have sometimes occurred; not within the knowledge or countenance of the managers of the encampment. For notwithstanding all their vigilance, those who are bent on evil, and frequent these places for the purpose of mocking God and violating the principles of decorum, will find an opportunity to make good their errand; and in this way bring disgrace upon a well-meant practice of a respectable class of citizens; who have had abundant reasons to call this their annual jubilee; for it is the spiritual feast of thousands, and severe punishment should be inflicted on infamous offenders who attempt to interrupt it.

The constitution of our country guarantees to every man the right of worshipping God in his own way, provided he does not disturb the peace of others. The Methodists do not intrude upon the rights or property of any man, neither do they interfere with the concerns of others, they are a peaceable, respectable class of Christians, who ask for liberty to meet together in peace, once a year, in the consecrated grove, to worship the God of nature. Shall those who differ from them in sentiment refuse them this request? Shall they attempt to frustrate their laudible, their pious design? Shall the dissolute and the profane be allowed, with impunity, to contaminate the hallowed ground of their encampment? We are assured that every precaution will be taken at Marshfield to preserve order, and that the sale of *spirituous liquors* within the lines, will be strictly prohibited. We hope that the officers of justice in that vicinity will exert themselves in behalf of these Christians, that they may be protected from intrusions in their devout exercises. These encampments, when well conducted, must be a source of profit and delight to every Christian. The delightful scenery of nature at this season of the year, the assembly of thousands of experienced Christians, with hearts glowing with the love and glory of God, the fervent prayers and exhortations of the faithful, the hallelujahs and hymns of praise that are offered by a thousand tongues, in unison with as many hearts, to Him who sitteth on the throne and to the Lamb, must kindle in every soul of sensibility, pious sensations, if not conversion. It is a near foretaste of heaven; abandoned must that man be who, for the sake of filthy lucre, would cast obstacles in the way to such enjoyments.

For the good and honor of society as well as for their own peace, we hope that all who attend this Camp-meeting for the purpose of worshipping God, will exert themselves to bring to justice any who shall violate the rules of the encampment, and especially those who are guilty of vending spirituous liquors. We presume that no one will be able to procure a licence for selling liquor on the ground at that time, consequently every one so found will be liable to heavy penalties for a breach of the statute, regulating the sale of spirituous liquor. Let no offender be left unnoticed on account of his standing in society, if he profanely put himself on a level with the worthless and abandoned, by attempting to disturb the worship of God, he is equally guilty and should suf-

fer an equal if not a greater penalty. The honor of God, the peace of society, the duties of religion demand that all such should be made public examples; and we hope that no favour nor affection will influence any one to swerve from his duty in prosecuting all offenders to the utmost extent of the law.

We would suggest the propriety of publishing the names of those who shall be found guilty of disorderly or criminal conduct during the encampment, as a further warning to others in future. It is our duty to omit no expedient that may have a tendency to check the progress of vice and immorality; and especially to put a stop to excesses committed in places and at times, as the one alluded to. The glory of God outweighs all partiality, let those whose duty it is on the present occasion to preserve order, seriously consider it, and govern themselves accordingly.

As we shall be necessarily prevented from attending the Camp-meeting, we hope that some of our attentive correspondents, who will be on the ground, will favour us with an account for publication. We shall feel greatly obligated for the same, and we trust it will be read with interest by all our patrons.

FOR ZION'S HERALD.

Mr. Editor—I have for several years felt the importance and necessity of a periodical work of some kind, on the same principles upon which ZION'S HERALD is conducted. One year ago last winter I went so far as to draw up a plan of a weekly newspaper, and after conversing with some leading members of the New-England Conference on the subject, and finding them possessed of views and feelings similar to my own, I gave up my plan, with a sanguine hope that the conference would take some measures, in the operation of which, my highest wishes would be gratified.

In this I have been greatly pleased; but, to tell you the whole truth, I have been partly disappointed. The Conference did take measures, whereby a weekly paper, friendly to our interest as a particular Church has been established.

This was a new thing under the sun. Zion's Herald immediately became an object of delight and admiration to some, of animadversion and censure to others. The child is now better than seven months old, and may fairly be presumed to have outlived a considerable part of the dangers of infancy. The Herald, like all other new publications, has struggled against many difficulties; but instead of sinking under them, it has lived and gained strength. It has done much. Our enemies have seen, in some measure, that we are able to give an account of ourselves; and the unformed have in many instances learned that we are a people not forsaken, but eminently owned and blessed of God. For my part, sir, I have a far better opinion of the Herald, than what I have heard expressed by some who are friends to our Church. They know not, (I believe,) so well as they might know, the unavoidable difficulties against which a paper of this kind must struggle at its beginning.

The proprietors of the paper must incur many heavy expenses for an editor, for paper, journeymen, &c. before they can possibly know what sort of patronage will in the end reward them for their pains, or whether their expenses will ever be reimbursed. It is true that \$2.50 per annum for the Herald is high; and at the rate newspapers are generally printed, it is not worth the money. But query: would the publishers be justified in putting it lower for the first year, until they were tolerably sure they should receive a patronage sufficient to indemnify them? There is another paper printed in Boston at \$2.50 per year, which I believe is not so large as the Herald; and it has circulated much longer. Again, considering that newspapers are generally stuffed with advertisements, which most of those who read the Herald do not want to see, I ask, do they not even at present get as much solid, useful matter in the Herald, as they can in any other paper at the same price? For one I do not wish the Herald enlarged until the year is out, so that I may have one volume to bind in its present form. The publishers tell us they contemplate enlarging and improving the paper at the commencement of another year, without increasing the price; and if this is done, I shall continue my subscription. There is yet, however, one serious objection against the paper in the minds of many pious people. This objection I feel in its full force: viz. *there is little life and fire in it*. It cannot be said there is none. But why is there so little to rouse the soul of the experimental Christian into a transport of

joy, or some other heavenly exercise? Why so little to arrest the sinner's conscience; and to excite the mind of every serious reader? I shall spend a few moments on these questions. Not to say all that might be said on this subject, I shall urge some things in answer to the above, which, it is hoped, will be candidly considered, and favourably received. In the outset then I will say, I do not think the editor altogether responsible for this deficiency. Had communications of the kind most wished for by those who move this objection been forwarded to him for publication, and had the editor suppressed these communications, then, so far, I should rest the blame on him. But I believe I am warranted in saying this is not the fact. Such communications then, have not been forwarded for insertion in the Herald, so often, or in such numbers; as many would have desired. Now Mr. Editor, let me ask this class of your readers, whether they expect you to go in person to all parts of the United States, or even through New-England, to gather up the fragments of animating intelligence, which can only be done on the spot where the events happen, and in this way furnish matter for the columns of your paper? No. This must be done by correspondents: this is their work, not yours. Your readers will think I am plain; but I must be still plainer. There are in the New-England Conference more than twenty one thousand church members. Now if you get one in every ten of these to take your paper, and nine hundred others, you have a patronage of three thousand subscribers; which would be doing tolerably well. And I know not, why you may not calculate on this being eventually the case. But this is a digression from my argument, which I beg the reader to excuse. Then among these 21000 church members there are many persons of talent, who ought to be among your correspondents, to furnish interesting matter for the columns of your paper. They like to read an interesting piece by another hand; but why do they not set themselves at work to furnish their quota for the general stock of entertainment? Why do not our respectable friends who are not members of our church more generally aid in the diffusion of light and useful knowledge by patronizing the Herald? Once more. There are in the N. E. Conference, about one hundred and fifty seven travelling ministers and preachers. Beside these, there are of our order in the New-England States local ministers and preachers, much more numerous than those who travel. Perhaps five hundred in all, in New England. Among these there are not a few men of real abilities: and from the pens of these men, I think sir, you have a right to expect productions that would do honour to the columns of your paper. It is true we have not many authors among us in the United States; most of our books being written by our brethren in Europe. But this is rather owing to our intense application to the immediate duties of ministers in labouring for souls than to any thing else. However, I would invite the attention of my brethren and fathers for a moment to this subject. Could we more profitably spend one hour in a week, than in communicating to our friends at large, through the medium of the Herald, the success of our labours—memoirs of eminent Christians who have died triumphantly—remarkable providences—moral and religious essays, original or selected—remarkable instances of conversion or sanctification—or whatever we judge would be most acceptable and profitable to the Christian public?

Some of my brethren who are young, or whose literary advantages have been small, will say, "I am no writer." I will say Demosthenes was no orator, until great exertions and unwearied diligence made him one. Dr. Blair says, "they who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order." To think in this manner, we all agree is of vast importance to a minister of the gospel. Perhaps then we cannot so well employ our time in any other way, as by devoting a part of it to writing. If not one page in ten of our first essays are fit to be published, "*verbum et literatum*," yet we may have the consolation of thinking that we learn. Some who make the above excuse, are the very persons in possession of the most valuable and interesting information. I would say to such, if you can talk with a pen, do as Moses did, get an Aaron to speak for you. Paul employed Tertius to write the epistles to the Romans. At any rate, my brethren, let the world know what the Lord is doing around you. Are not many sinners enquiring what they must do to be saved? Many young converts happy in God; many believers united, engaged, quickened and refreshed by the

presence of the Lord—then let us hear of it. This is just what we wish to hear. It is a duty you owe to God, to your brethren, and to precious souls in general, to tell of the wonders of redeeming grace. For the encouragement of my brethren, I will say, there has been nothing published in the Herald since its establishment, which has been more entertaining and agreeable to me than the letters from the preachers; and this is exactly what all our friends have said, whom I have heard speak on the subject.

As a subscriber for your paper, and as a member of that community whose cause it so honorably defends, I do seriously hope, that our preachers, members and friends, will not be wanting on their part to enrich the columns and extend the circulation of the Herald. STOUTINGTON.

July 25th, 1833.

FOR ZION'S HERALD.

Mr. Editor,

Having read in your paper some accounts of the recent celebration of the birth day of our Nation—I have been induced to forward to you a brief account of its celebration by the Methodist society in Duxbury.

On that day the foundation of a house for the public worship of God was laid and the frame raised. At the time previously appointed for that purpose the society assembled on the foundation laid for the new house. The services commenced by reading the third chapter of Ezra, and was continued by singing a hymn beginning with the following words.

O thou, whom all thy saints adore,  
We, now with all thy saints agree,  
And bow our inmost souls before  
Thy glorious, awful majesty.

page 126, first part.

An address was delivered by brother Pierce founded on the 26 Psalm 8 verse "Lord I have loved the habitation of thy house, and the place where thine honour dwelleth." The speaker observed that he presumed no one doubted the truth of the text in its application to the pious Christian. It however appeared proper to notice some of the reasons why the Christian loves the habitation of God's house.

First, he meets his God there in a more eminent manner than in other places.

Second, he receives divine instruction there.

Third, he receives the ordinances of divine worship there.

Fourth, it is the place where he meets his Christian brethren.

Fifth, it, the most of any place on earth, resembles Heaven.

Secondly—to shew what the Christian will do to shew that he loves God's house.

First—he will contribute of his property and use his influence in building a house for public worship.

Secondly—he will assist in supporting a Gospel minister.

Thirdly—he will constantly attend public worship and bring his family.

Fourthly—he will ardently pray for his minister and a blessing on the congregation.

The discourse was closed by a very affectionate congratulation to the brethren on the present occasion. The service was closed by prayer. The carpenters then proceeded to raise the frame and the society repaired to the house where they were accustomed to worship. A sermon was then delivered by brother Pierce from Psalm 126—34 "The Lord hath done great things for us whereof we are glad." The speaker in applying the text, reminded the congregation of the great things which the Lord had done for us, in creation, preservation and redemption. The great things he had done for our country, by preserving and protecting our forefathers, by establishing our Independence, and by enabling our Statesmen to devise and the people to establish so excellent a Constitution. And, lastly, the great things which the Lord had done in the glorious revivals of religion. He then concluded by exhorting the people to shew their gladness and thankfulness, by a holy life and pious conversation. Thus was the birth day of our nation celebrated by the Methodist Society in Duxbury, and at the time when the society were worshipping God in an old house, the carpenters were rearing a new, large, and convenient one. It is worthy of remark that notwithstanding there were a large number of people employed in rearing the house—there was not a profane oath heard—no drinking to excess—no unnecessary noise or rude behaviour of any kind. A. M.

P. S.—The above house is 44 by 60. The first built in the county of Plymouth, by the Methodists.

REVIVAL  
As we mention the special operations of the Holy Spirit, our readers will be further informed. We are that the evidence is abundantly satisfactory of God. It is an exclusion of the power of the Holy Spirit, and a conviction of sin, out any extraordinary way, they were prepared. As to the extent, we are not able to say. Hitherto it has been a blessing to the community, and we have occasion to rejoice.

As far as churches are concerned, less degree in First Independent Second Presbyterian and the Methodist prayer and for tion, are frequent of fasting and been apparent seasons have been a considerable the churches.

Christian friends exercise special possibility? Christians are willing to be Let us endeavor our hearts to the most active And let us not he shall pour not be room

In Norfolk it, the work and saints and several have At Crane miles from beyond discipline kind is laid "What shall are multiplied two weeks commenced

A minister county, Va. at Four M been favoured Rev. Mr. has baptised whites. sed by ene ly persec stillness a ed a visible eral. Th ence. A their belie

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INTELLIGENCE.

REVIVAL IN CHARLESTON.

As we mentioned some weeks since, that the special operations of the Spirit of God were manifest in an unusual degree in this city, our readers are probably looking for further information upon this interesting subject. We are happy in being able to state that the evidence is accumulating, and abundantly satisfactory, that it is a genuine work of God. Its progress has been so silent as to exclude the possibility of its being a mere excitement of sympathy, and in many instances convictions have been so deep, without any extraordinary means, as to assure us they were produced by the Holy Spirit.

As to the extent of this precious blessing, we are not able to speak with confidence. Hitherto it has been more limited than we could have wished, although we feel, that we have occasion to thank God and take courage.

As far as our knowledge extends, the churches which have shared in a greater or less degree in this work, are the Baptist, the First Independent, (Circular Church,) the Second Presbyterian, the German Lutheran and the Methodist Churches. Meetings for prayer and for religious inquiry and instruction, are frequent, full and solemn. Seasons of fasting and prayer among Christians, have been apparently blessed. The communion seasons have been peculiarly interesting, and a considerable number have been added to the churches.

Christian friends, are we not bound to exercise special gratitude, to feel peculiar responsibility? What will stop this work if Christians are humble and faithful? Who is willing to be found in any other posture? Let us endeavour to bring souls to the cross—our hearts to the altar—and our hands to the most active and persevering exertions. And let us not cease to call upon God until he shall pour out a blessing, that there shall not be room enough to contain it.

S. C. Intel.

In Norfolk the Lord is pouring out his spirit, the work is gradual; sinners are solemn, and saints alive. Within the last few days, several have been hopelessly converted.

At Craney Island, distant about 10 or 12 miles from Norfolk, the work is powerful beyond description. Business of almost every kind is laid aside, while the great inquiry is, "What shall I do to be saved?" Converts are multiplied daily; and though scarcely two weeks have elapsed since the revival commenced, the number amounts to 30.

A minister of the gospel in Powhatan county, Va. writes, that the Baptist church at Four Mill Creek, in Henrico county, has been favoured with a gracious revival. The Rev. Mr. Turpin, the pastor of the church, has baptized 114, two thirds of whom are whites. The good work was bitterly opposed by enemies of grace and its friends greatly persecuted. The revival progressed with stillness and great solemnity, and has effected a visible reformation among society in general. The church at present enjoys much peace and harmony under the ministry of their beloved pastor.

A gentleman in Buckingham county, Va. writes to the Editor of the Family Visitor, that a good work of grace has commenced in that part of the state. Several have been converted and others are inquiring the way to Zion.

It is stated in the Christian Gazette, that a revival has taken place at Amboy, N. J. and that an unusual attention is excited in some of the congregations at Baltimore.

JAMAICA.

A letter from Mr. Coultart, dated Kingston, March 18, communicates various instances of the power of religion among the negroes, as seen in that trying hour, when all other aid is felt to avail nothing. From these we select the following.

We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick bed of his friend: I went there he is stretched upon a mattress which lies upon the floor, his hands folded, and resting on his breast, with his eyes shut apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand said, "Ah massa, you know Adam! here him lie now, me often hear you voice in prayer, me often hear you praise—once more massa, let me hear you voice. O sing, sing de praise of Jesus once more; and den may be while you sing

me steal away to Jesus." Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent so that nothing could rest upon it, "So the world tan wi me now, it ready me off, but den O me hope, me hope, though me no sure, me will den fall into the arms of Jesus." Another said, after I had talked with him and prayed, and was leaving—"Farewell, to-morrow, massa, before sun rise on you, me shall be wi Jesus. (so he was) me shall go singing from this bad world, (so he did.)

A negro woman at the parish house being near death sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. "O yes me noting worth me know, but me must go to Jesus. So long me do bad, me conduct to Jesus very bad." I said, "Yes, you deserve hell." "O yes, though me no know what hell mean, but if it mean, me get bad for do bad, me deserve de worst—but me must hope an try Jesus." Do you think Jesus will receive you?" Ah massa, him no lob me when me well! yes, him love me den, now him send sick, him no going to throw me off now. No, no! now me sick and near de grave, none care for me poor niger like my Jesus."

Mr. C. emphatically subjoins: My friends, it is worth more than all I could name on earth to see such scenes as these. They do not often occur, but when they do, they more than compensate for all the past of sorrow.

Coptic Church in Egypt.

Mr. King writes, that this Church is poor, degraded, begighted, and grievously oppressed by the strong hand of Mahomedan power. He says, "I dined with one of the Bishops in a house which was mean as any negro's hut I ever saw in Carolina. The first room of his house which I entered was used as a stable for asses, and the second for buffaloes, & his own apartments were very little superior to the stables. The prophecy of Isaiah with regard to this land has been literally fulfilled."

Effects of the circulation of the Bible.

In Dublin a pleasing union exists between different denominations of Christians, and great exertions are making to circulate the Bible. Several instances are mentioned of persons who had previously been bigoted popery, having been brought to see their errors by hearing the Scriptures read. A reader of the Irish Scriptures writes from Kilmactigue, that now more Catholics than Protestants attend their prayer meetings. In Sligo, the Catholics are exclaiming against their priests for endeavouring to hinder them from reading the Scriptures.—Amidst all the confusion in Ireland, there never was such a spirit for reading the Bible as at this time.—The priests, however, are trying every possible device to prevent the people from being enlightened.

From the Cristian Secretary. Worthy of Imitation.

On Tuesday the fifth inst. a general assembly of the heads of families in the city of Hartford, was holden at the State House, to consider the alarming prevalence of intemperance, and its concomitants. Hon. Jonathan Brace was appointed Moderator, and Isaac Perkins, Esq. Clerk. The business of the meeting being proposed by the moderator, sundry gentlemen feelingly and forcibly remarked generally; upon the prevalence of intemperance, and urged the importance of adopting measures to arrest its direful progress, as well from interested motives for the prevention of pauperism, as also the paramount duties of morality and of religion. The following resolutions, being presented in course and separately considered, were adopted with great unanimity viz:—

At a meeting of the citizens of Hartford, in pursuance of public notice, to take into consideration the alarming prevalence of intemperance in our country, and such measures as it may be expedient to adopt to check its progress,—

Resolved, That we lament that so much apathy pervades the public mind on a subject so deeply involving the best interests of individuals, of families, and of the community.

Resolved, That we deem it the duty of all good citizens to unite their example, their personal influence, and their efforts to discountenance the unnecessary and intemperate use of ardent spirits; and to aid and encourage civil magistrates in the execution of the laws against drunkenness.

Resolved, That we highly approve of the

measures so successfully pursued by the Select Men to consign to the work-house those who habitually indulge in this disgraceful vice, and thus render themselves nuisances to society.

Resolved, That we view with deep regret the establishment and maintenance of victualling shops in this city, as they are allowed in open violation of an express statute; are injurious to our regularly licensed taverns; as they have a tendency to allure our young men from the habits of sobriety; and, finally, because there is good reason to believe that many of them are nurseries of intemperance and vice.

Resolved, That in our opinion it is the true intention of the laws, and required by the public good, that licenses to retail wines and ardent spirits, should be granted to none but men of principle and integrity, who would cheerfully contribute their influence to the preservation of good order and good morals.

Resolved, That it is expedient to form an association in order to unite influence and effort in promoting to objects of the foregoing resolutions.

Resolved, That the several printers of newspapers in this city be requested to publish the above resolutions.

The meeting was then adjourned to meet again on Friday, half past seven o'clock, P. M. at the same place.

ISAAC PERKINS, Clerk.

August 9.

NEWS:

FOREIGN AND DOMESTIC.

LATEST FROM EUROPE.

Capt. Teal, arrived in Philadelphia from Marseilles, via Gibraltar, which latter port he left July 4th, informs, That he sailed in co. with a French fleet of four sail of the line, three frigates, and two gun brigs, destined to join the French blockading squadron off Cadiz—That the French had overrun the parts of Spain opposite to Gibraltar without resistance; were within seven miles of Algeziras, and had formed the blockade of Cadiz, by land.

That the squadron off Cadiz allowed nothing to enter:—That a brig from New-York was boarded within one mile of the batteries, and ordered off—the batteries not firing a gun, although the French vessel was so near that they could have struck her at every shot.—That despatches sent from Gibraltar by the American Consul had been seized, and sent back to the French:—That it was said Seville was not occupied by the French: but that the reports, however, as to their operations were various and contradictory: That flour at Gibraltar was \$9;—that a good deal had been shipped in small boats for Cadiz; and that the Governor of Gibraltar had prohibited further exportation.

The Philad. National Gazette adds, "We have thus given all the information we have been able to procure. We regret that we are without Gibraltar papers, which might furnish some details of importance."

Regular files of the Paris Moniteur have been received to June 27. These papers contain abundant official reports of the progress of the French army in various parts of Spain. The news of the departure of the King of Spain from Seville for Cadiz on the 12th, reached Madrid on the 17th. The despatch which announced this intelligence, added that the French troops would reach Seville on the 21st and 22d, and would march immediately upon Cadiz.

The Bulletin of June 19th states, that the Constitutional troops of Villa a Campa and Lopez Banos, on being informed of the manner in which the King was carried from Seville, abandoned their Generals and dispersed.

Mina, after a great variety of marches and counter-marches, in which he was actively pursued by several bodies of the French and Spanish troops, had again returned to the Seu d'Urgel, with his force much reduced. It is asserted that it does not exceed 800 men. A column of his troops was defeated on the 14th, with the loss, it is stated, of many killed, and 700 prisoners.

Gen. Molitor had proceeded rapidly into Valencia, compelled Ballesteros to raise the siege of Murviedro on the 11th of June, and entered the city of Valencia on the 13th.—He continued to pursue Ballesteros, who retreated precipitately, and overtook him at Alrica, upon the Jucar, on the 14th.

The Portuguese troops, under the Count Amarante, 4 or 5000 in number, which had retreated into Spain before Gen. Rego, arrived at Salamanca on the 21st of May, & on receiving the news of the revolution in Portugal, sat out on their return, on the 24th of June.

NEW-YORK, Aug. 9.

WARM WEATHER.

Yesterday was certainly the hottest day we have had this season. Generally the thermometer in the shade ranged from 88 to 90, when the sun was at its height. Last night, shortly after 12 o'clock, a change took place, and this day though the heat is still great, the prevalence of a cool breeze renders it somewhat tolerable.

HARTFORD, Aug. 11.

Perhaps we shall be thought desirous of taxing the credulity of our readers, by publishing the following dimensions of a mass of ice, said to have fallen in the presence of several respectable persons, during a hail storm two or three weeks since, in Munson Mass. The fact was related to us by a gentleman of the first respectability in that town who saw, and measured for himself. And though more novel we consider it by no means so unaccountable as many other phenomena of nature.—But without speculating on the subject we present it as received.

The appearance is said to have been that of a compact body of hail stones as firmly united as ice usually is.

Extremes 4 feet long  
3 " wide  
2 " thick,  
After moving the rough parts of the body there remained a solid block.  
2 feet 3 inches long  
1 " 6 " wide  
1 " 3 " thick.

Mirror.

SALEM, Aug. 11.

Public Dinner to the Hon. Mr. Bowditch.

An honorary Dinner was given on Friday last, by the gentlemen of this town, to the Hon. NATHANIEL BOWDITCH, as a testimony of their affectionate regard for his private virtues, and of their high admiration of his extraordinary scientific acquirements, on the occasion of his change of residence from his native town to the metropolis, to enter on the performance of new and important duties.

MARRIED.

In this city, on Thursday evening last, by the Rev. Mr. Ballou, Mr. Reuben D. Jones to Miss Harriot D. Ryan.

On Sunday evening last, by Rev. Mr. Lowell, Capt. Artemas Young, of Boston, to Miss Adeline W. Sumner, of Roxbury.

In Beverly, Mr. Jacob Anderson to Miss Hannah Cavendish.

In Hanson, Mr. Orrin Ramsdell, of Boston, to Miss Eliza Josselyn, of Bridgewater.

In Newport, Capt. George Howland, of Providence, to Miss Sarah M. Almy.

In Warren, R. I. Capt. Daniel B. Barrows to Miss Sylvania A. Winslow.

In Sacket's Harbor, N. Y. Samuel O. Auchmuty, Esq. formerly of Newport, to Miss Susan Woolsey.

DIED.

In this city, on Thursday evening last, Mrs. Clarissa, wife of Mr. Samuel Blake, aged 23.

Mrs. Catharine Page, aged 43.—Mrs. Lydia Raymond, aged 64.

On Friday, Catherine Dwire, daughter of Mr. Thomas D.

On Sunday last, Mr. Joseph Danforth, aged 23.

Very suddenly, Mr. Nathaniel Spear, aged 64.

In Roxbury, yesterday morning, Nathan, son of Benj. Brooks, aged 10 months.

In Watertown, on Monday, Miss Mary, daughter of the late Mr. Edmund Fowle, aged 33.

In Beverly, Mr. John Edwards, Jr. 46.

In Newburyport, Miss Elizabeth Stickney, aged 21.

Book and Job Printing.

MOORE & PROWSE, RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the MECHANICS JOURNAL and of ZION'S HERALD, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner. All orders faithfully executed—the smallest favor gratefully acknowledged.

RELIGIOUS BOOKS.

The subscribers for Benson's Commentary are informed, that the 12th number is ready for them at No. 15, Friend street.—The Methodist Magazine for July, has also arrived; the subscribers will please send for their numbers.—Just received also, from New York, and for sale, as above, in addition to books previously mentioned, Methodist Disciplines . . . 37, 1-2 Doctrinal Tracts. . . 76



## POETRY.

## A MOTHER'S LAMENT FOR AN INFANT DAUGHTER.

I loved thee, daughter of my heart,  
Sarah, I lov'd thee dearly:  
And though we only met to part,—  
How sweetly,—how severely!—  
Nor life nor death can sever  
My soul from thine for ever.

Thy days, my little one, were few,  
—An angel's morning visit,  
That came, and vanished with the dew;  
'Twas her,—'tis gone,—where is it?  
Yet thou didst leave behind thee,  
A clue for love to find thee.

The eye, the lip, the cheek, the brow,  
The hands stretch'd forth with gladness,  
All life, joy, rapture, beauty, now,—  
Then, dash'd with infant sadness,  
Till, bright'ning with transition,  
Returned the fairy vision;—

Where are they now?—those smiles, those  
tears,

Thy mother's darling treasure?  
She sees thee still, and still she hears  
Thy tones of pain, or pleasure,  
To her quick pulse revealing  
Unutterable feeling.

Hush'd in a moment, on her breast,  
Life at the well-spring drinking,  
Then cradled in her lap to rest,  
In rosy slumbers sinking,  
Thy dreams,—no thought can guess them!  
And, mine,—no tongue express them!

For then this waking eye could see,  
In many a vain vagary,  
The things that never were to be,  
Imaginations airy;  
Fond hopes, which mothers cherish,  
Like still-born babes to perish.

Mine perished on thy early bier:  
No!—chang'd to forms more glorious,  
They flourish in a higher sphere,  
O'er time and death victorious!  
Yet would these arms have chain'd thee,  
And long from heaven detain'd thee.

Sarah, my last, my youngest love,  
The crown of every other,  
Though thou art borne again above,  
I am thine only mother;  
Nor will affection let me  
Believe thou canst forget me.

Then,—thou in heaven and I on earth,—  
May this one hope delight us,  
That thou wilt hail my second birth,  
When death shall re-unite us,  
Where worlds no more can sever  
Parent and Child for ever!

## The Irish Protestant Boy and the Romish Priest.

A pretty Irish boy of mongrel breed,  
The fruit of Protestant and Cath'lic seed,  
To mother's Church an inclination had,  
But father unto mass would force the lad:  
Yet still the boy to church on Sunday stole,  
And ev'ning'd a wish to save his soul.  
The rector ey'd the youth, his zeal approv'd,  
And gave a Bible which he dearly lov'd;  
This made the enraged father storm and curse,  
Lock up the book and use his son the worse:  
With holy water bless'd by men of God,  
He bath'd him oft—but oft'ner us'd the rod:  
Yet still the boy to church on Sunday stole,  
And ev'ning'd a wish to save his soul.  
At length, on Sunday morn, it came to pass,  
The father dragg'd the struggling boy to mass;

The zealous papists help'd to force him in,  
And begg'd the priest to pardon all his sin:  
'No, by the mass,' he said, 'I cannot bless,  
Nor pardon, till the culprit first confess.'

'Well,' said the boy, 'supposing I were willing,

What is your charge?' 'I'll charge you but  
a shilling.'

'Must all men pay, and all men make confession?

'Yes, every man of Catholic profession.'

'And who do you confess to?' 'Why, the dean.'

'And does he charge you?' 'Yes, a white  
thirteen.'

'And do your deans confess?' 'Yes, boy, they  
do—'

'Confess to Bishops, and pay smartly too.'

'Do Bishops, sir, confess, pay, and to whom?'

'Why, they confess, and pay the Church of  
Rome.'

'Well, quoth the boy, all this is mighty odd;  
But does the pope confess?' 'O yes, to God!'

'And does God charge the pope?' 'No,'  
quoth the priest,

'He charges nothing.' 'O then God's the  
best;

God's able to forgive, and always willing,  
To him I will confess and save my shilling.'

\*A shilling passes for 13d in Ireland.

## MISCELLANY.

## PULPIT ELOQUENCE.

Besides the method of conveying instruction through the channel of history, there are circumstances seemingly unimportant, which, if seized with address, will suggest to the Preacher a new and unexpected train of ideas. A Preacher some years ago, in France, who had acquired a considerable share of renown among the villagers at a great distance from the capital, came to Paris on some private business, without any intention of displaying his oratorical talents; but so great was the curiosity of the Parisians to hear the rustic orator, that importunities poured in upon him from every quarter. He was at length prevailed upon to comply with the universal request. The church of St. Sulpitius was chosen for the purpose. The parish of St. Sulpitius is one of the most extensive in Paris, and was inhabited chiefly by persons of the highest distinction and eminence. Never did a more splendid audience present itself to the eye of a Preacher. The Abbe Bridaine found himself encircled with bishops, cardinals, princes, ministers, united with all the female elegance of Paris. Surprised, but not intimidated, he seized the local incident arising from the contrast of the actual to his own accustomed audience, to usher in the following impressive exordium:

"Disused to so brilliant a congregation, I ought to intreat your indulgence towards a poor country curate, who is destitute of those elegant talents which the Parisians require of the Minister of the Gospel. I am, however, conscious of a very different sensation from that of fear; and if I feel myself impressed at this moment with humility, do not imagine that it arises from the wretched disquietude of vanity. God forbid that a Minister of his Gospel should stand in need of an apology when he comes before you to dispense the words of life. Although you may boast of ever so exalted a rank, you are not greater in the eye of Heaven than I am; and every person in this audience is what I am, a sinner. It has been till this day, my lot to announce the word of God in churches whose thatched roofs canopy an humble train. Wretch that I am! I have urged the rigours of penance to those who had not bread to offer to their famished children.—I have enforced the most tremendous truths of our religion upon the innocent inhabitant of the cottage. I have carried dismay and affliction into the bosom of those whom I should rather have pitied and consoled.—From the place I now occupy, wherever I direct my eyes, I behold only the rich, the great, the fortunate, perhaps I behold the oppressors of suffering humanity; at least, I may with truth affirm, that I behold audacious and habitual sinners! Ah, it is here the impassioned Preacher may roll the thunder of the Gospel! It is here, as through a bursting cloud, he may pour the tempest of his indignation.—"

"The certainty of death, the uncertainty of the hour, the small number of the elect, the last judgment, hell, and, above all, eternity! these are the subjects I shall this day unfold to your trembling view, and which I now lament I had not reserved for you alone. I do not court your applause; for the applause given to the Preacher does not insure the salvation of the hearer. May God touch your hardened hearts! I have acquired a long experience of his mercy; and should remorse harrow up your soul, you will then acknowledge that I am sufficiently eloquent."

Affliction, is God's touchstone; a furnace of fire, a winnowing fan that blows away the chaff from the wheat; the straight gate and narrow way that leads to heaven: the school of Christ, who learned obedience by the things he suffered. Calamities are transfigured sins, disguised gifts and secret riches; the Christian's seed where we may be humble because now we are in a furnace and may purge away our dross; seeming losses, real benefits. Daniel's den, where in lion's gaps but cannot bite; a seasonable & fruitful pruning which cuts and pulls away the branches that else would choke up the vine. The Christian's voyage and return to himself; God's condescension and work of love who doth for us what ourselves ought to have done. We ought to have laid aside the pomp and vanities of the world, affliction God doth for us. In the deepest calamity, enjoy what is left and you will never complain.

Consideration is the council table of the soul, the helm whereby we steer the course of our lives; a colloquy with one's self; a conference with wisdom; the looking glass and eye of the inward mind; the golden key that openeth the door of the closet of our hearts where all the books of our account do lie; the kingdom wherein wisdom and discretion reign; the corrector of errors; the amender of our lives; an inward school wherein man becomes a tutor and master to himself; the healer of the heart. A mysterious benefit whereby we become guardian angels and wiser than ourselves. It is a mirror wherein a man may behold his own likeness; inward freedom; a solitary employment pressing us to thrones; the gate of paradise, the key of heaven.

Sensibility—It is the portion of gross souls to be insensible unless your courtesies to come at the hearts, pass through their hands. The purer and rectified spirits touch the very souls of their friends, and feel the kindness which lies on their breasts. They are so subtle as to see a courtesy if it is so young as to be only in design, they touch it before it be clothed with matter or have passed beyond the confines of thought; they meet it in the first rudiments, embrace it while it is only in the meaning and drawn in the imagination. They receive these acts of love as most pure and spiritual, being separated from all the terrestrial part which affecteth only vulgar minds.

## THE VIRTUOUS WIFE.

[Translated from the German by a Student.]

Whoever has gained a virtuous wife possesses a treasure of intrinsic worth—a prize of higher value than the most costly pearl.

Such a treasure had Rabbi Meir, the great teacher, obtained. He sat on the sabbath, in the Synagogue, instructing the people.—In the mean time, death, who often aims his poisoned shafts against the infant breast and spares the aged and infirm, did, by an unexpected stroke, deprive the parents of two goodly sons;—both were of handsome shape—both, by a father's care, enlightened in the law.

His partner looked at first on their bereavement with all the feelings of a tender mother, but soon her piety shone predominant, & in the duties of the wife, each selfish wish was buried. Anxious to save her husband from those pangs which a too sudden knowledge of his loss might raise, she moved the bodies of her sons into her chamber—laid them on her bed, and with white drapery concealed them.

In the evening Rabbi Meir returned, who with a father's fond solicitude, inquired, "where are my Sons, that I may give to them the blessing?"

"They are gone into the Synagogue," replied his wife.

"I looked around, while there, in expectation of their coming, but saw them not," rejoined the Rabbi.

She reached him a goblet with wine—he praised the Lord at the ending of the Sabbath, drank, and again asked "where are my sons that they may also drink and partake of the blessing?"

"They are not far," she said, and wishing to change the object of his thoughts, with ready hand prepared their evening meal.—

Of this he did partake, and after giving thanks, his wife thus spoke: "Rabbi, permit me to ask your judgment in a cause which much concerns me. A few years since a person gave unto my care some jewels:—

these I received with pleasure, watched their safety with an anxious mind, contemplated with pride their worth, and daring, at length, to view them as my own, when, in an unexpected hour a messenger is sent, who, in his master's name, doth claim my valued charge: Shall I restore these gems to him?"

"My wife ought not first to inquire this," said Rabbi Meir; "wilt thou delay returning to the owner each one that he hath lent thee?"

"Oh no," answered she, "it is unjust so to do;—but I would not return them without thy knowledge."

She then conducted him to the chamber, walked forward and removed from the dead bodies their covering. Oh my Sons! my Sons! cried the father, in the fulness of his grief—do I find you thus? I gave you life, I enlightened your mental eyes in the law, and looked upon you as the solace of my declining years, when on a sudden, I find myself bereft of you.

She turned from him, wishing to conceal the agitation of her mind, but roused at length by the violence of his grief, she seized him by the hand and spoke:—

"Rabbi, hast thou not taught me, that it is contrary to the moral as well as religious duties of men, to refuse restoring what is intrusted to their care? Behold, the Lord hath

given, the Lord hath taken away, blessed be the name of the Lord."

"The name of the Lord be praised," rejoined Rabbi Meir, conscious he had erred in repining at His mandate, who is omniscient.

It is truly said, "Whoever hath found a virtuous wife has a treasure greater than the most costly pearl: she opens her mouth with wisdom, and in her tongue is the law of kindness."

## THE FOUNTAIN OF HAPPINESS.

All happiness assuredly dwells with God. The fountain of life is justly said to be with him. That Supreme and Independent Being must necessarily possess within himself every principle of beatitude; and no cause from without can possibly affect his untroubled felicity. Among created dependent beings, happiness flows in scattered and feeble streams; streams that are often tinged with the blackness of misery. But from before the throne of God issues the river of life, unmixed and pure; and the pleasures which now in scanty portions we are permitted to taste, are all derived from that source.—Whatever gladdens the hearts of men or angels, with any real and satisfactory joy comes from Heaven. It is a portion of the pure influence flowing from the glory of the Almighty; a ray issuing from the brightness of the everlasting life. It is manifest, therefore, that every approach to God must be an approach to felicity; and that the enjoyment of his immediate presence must be its consummation.

## JUSTICE AND MERCY.

We must undoubtedly begin with being just, before we attempt to be generous. At the same time, he who goes no farther than bare justice stops at the beginning of virtue. We are commanded to do justly, and to love mercy.—The one virtue regulates our actions the other improves our heart and affections. Each is equally necessary to the happiness of the world. Justice is the pillar that upholds the whole fabric of human society. Mercy is the genial ray, which cheers and warms the habitations of men. The perfection of our social character consists in properly tempering the two with one another: in holding that middle course, which admits of our being just, without being rigid; and allows us to be generous without being unjust.

## Sudden Snaps.

A few days before the death of Dr. Frothinghill, a gentleman much addicted to the bottle, and possessed of few virtues, applied to him for advice. Being introduced, the doctor, who had some knowledge of his person, which however he chose to conceal, inquiring what was his ailment, to which the other replied he was very well in health, ate well, drank well, and slept, but wished to know how he might guard against sudden snaps. The venerable physician gave a prescription for his complaint, in the following deserved reproof. "Do justice, love mercy, walk humbly before God, and do not snap the bottle too often."

## From a late London Magazine. Awful Death of a Gamester.

"Last night I was witness to the awful death of a soldier in his Majesty's—regiment of foot. A little before sunset he was seized with delirium, and he continued in this state till half-past eight last night. The whole of this time he imagined himself to be playing at Brag (a game of cards.) The straight waistcoat was put on him, and they tied his hands together, but he could lift them up to his head. Every now and then he would look at the knot of the waistcoat, and count the cords. A man who was a Roman Catholic, made free with him; and asked him whether he knew Gifford (an old comrade.) He answered, 'Ah, sure.' Then this man replied, 'Gifford says you must not play at cards any more; look to the Almighty God, and to Jesus Christ, the Redeemer of the world.' The dying man replied, 'Cut them, I can't deal. Loose my hands, or I will not play any more this night.' In this manner he continued till the last few minutes before he expired.

The men that were standing by were somewhat struck, and said, 'It is a bad thing to play at cards, and this ought to be a warning to us all.' This puts me in mind, Sir, of a verse in the proverbs, *For as he thinketh in his heart, so is he.* O how contrary is this to the death of C. M. [a brother who died some time before, but who, all the time he was in a delirium, was talking about Jesus and heaven.] May the Lord enable me by grace to improve the time while I have it!"

Letter from a soldier to the Rev. Mr. Lawson.